[151 cont.]

757 the stranger who comes to visit him and who is completely safe
609 under his roof.

The "Méo" women are gay, mirthful, only slightly shy, especially when their confidence has been gained. (One may see in photo 128, Plate 43, a European woman in the midst of a group of "Méotes," who are showing a sometimes indiscreet curiosity regarding all that has to do with the details of costume and of coiffure of strangers from the Occident.)

562 The condition of the "Méo" women is rather hard. They share in the most difficult labor.

836 The young women are not distinguished by an excess of virtue, but this fact is considered of little importance by the "Méo."

526 The young boys and the young men greatly honor exercises of skill and strength and often compete with one another in carrying heavy burdens or in racing over the mountains.

[152] The various dialects used by the "Méo" are monosyllabic.
193 As among the "Man-ta-pan" the qualifying word is placed before the noun, the subject before the verb, the direct object after the indirect.

197 It is likely that in their country of origin each "Méo" tribe used a special dialect. Among the tribes settled in Tonkin, who are very much mixed together, the dialects, which are not fixed by any writing, seem to blend together by regions and to be used in each of these regions by all the "Méo" tribes who dwell there.

[198] Almost all the "Méo" use the "kouan-hoa" as the language of
2/2 commerce. Literate persons are very rare. Those who know a few
[871] characters pronounce them in the Chinese fashion. The "Méo" are beginning to send their children to the schools that are being conducted in our frontier posts located at the high altitudes. For their
[648] dealings with the authorities and for writing their rare letters, they have recourse to the help of a literate Chinese.

538 The "Méo" have no written literature, but they know narra-
[533] tives, prayers, and some songs, which they sing in a monotonous, sad tone. They show little imagination, much simplicity and sometimes even triviality, for they particularly extol the material joys of life, of the table, and of love, the sole pleasures of a race whose